

# PIONEER

*Autumn 2002*



LIVES OUT OF REACH

**P. 2**

A SAGA OF SUGAR

**P. 8**

THE GRAIN MISSION

**P. 23**

*Published by the Sons of Utah Pioneers*



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*Autumn 2002*

*Published  
by the Sons of  
Utah Pioneers*

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*The National Society of Sons  
of Utah Pioneers honors early  
and modern-day pioneers,  
both young and older, for their  
faith in God, devotion to  
family, loyalty to church and  
country, hard work, service to  
others, courage in adversity,  
personal integrity, and  
unyielding determination.  
Pioneer Magazine supports  
the mission of the Society.*

## COVER ART

*Workers in a Field, 1890  
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# Our Brother's Keeper

By Philip L. Richards

**I**n the book of Moses it says: "And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?" I believe this is the first scripture that indicates that being our brother's keeper was given consideration even in very early times.

As we go through the scriptures there are many instances in which we are commanded to be our brother's keeper, such as, "Thou shalt love . . . thy neighbor as thyself," or "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The scriptures are replete with incident after incident showing that our very eternal rewards are to a large degree dependent on how we treat our fellowmen.

Paul is especially outspoken on this subject in his famous letter to the Corinthians: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Paul goes on to explain how important charity is and how we must be charitable with our fellowmen, doing all we can for them.

Very interesting to me is the history in this dispensation of what we call our welfare program, which is built on charity and falls under the law of consecration. In the early days of the Church, several programs were instigated to try and equalize the wealth of Church members so that all could benefit. Doctrine and Covenants 78:6 says, "If ye are not equal in earthly things ye cannot be equal in obtaining heavenly things."

As early as 1830, the Church in the Ohio area organized the "United Order" or "United Firm," in which all were asked to place their properties into a common storehouse. This property was then divided among the people as needed.

Later came the Perpetual Emigration Fund, organized to assist those desiring to emigrate from various parts of the world to join with the body of the Church in the West.

In the West the Saints also formed various cooperative movements in the 1860s. Brigham Young promoted the concept of "orders," which were practiced in various communities. For example, in the southern part of the territory we are familiar with Orderville and the extent to which they had a cooperative.

In 1935 Harold B. Lee was called by the First Presidency to formulate a welfare program. In 1937 President J. Reuben Clark, First Counselor in the First Presidency, announced the program and encouraged all members to begin individual storage programs. In 1938 Deseret Industries was created, which of course continues today.

As the years have gone by, new programs have continued to be introduced. Now we have Church adoption services, employment services, legal services, food programs for those in need, and most recently the Perpetual Education Fund, in which we all have the privilege of participating. Truly we are our brother's keeper. All of these programs are in obedience to the law of consecration.

We hope you enjoy this edition of *Pioneer* magazine and its wonderful stories dedicated to the service of our fellowmen.



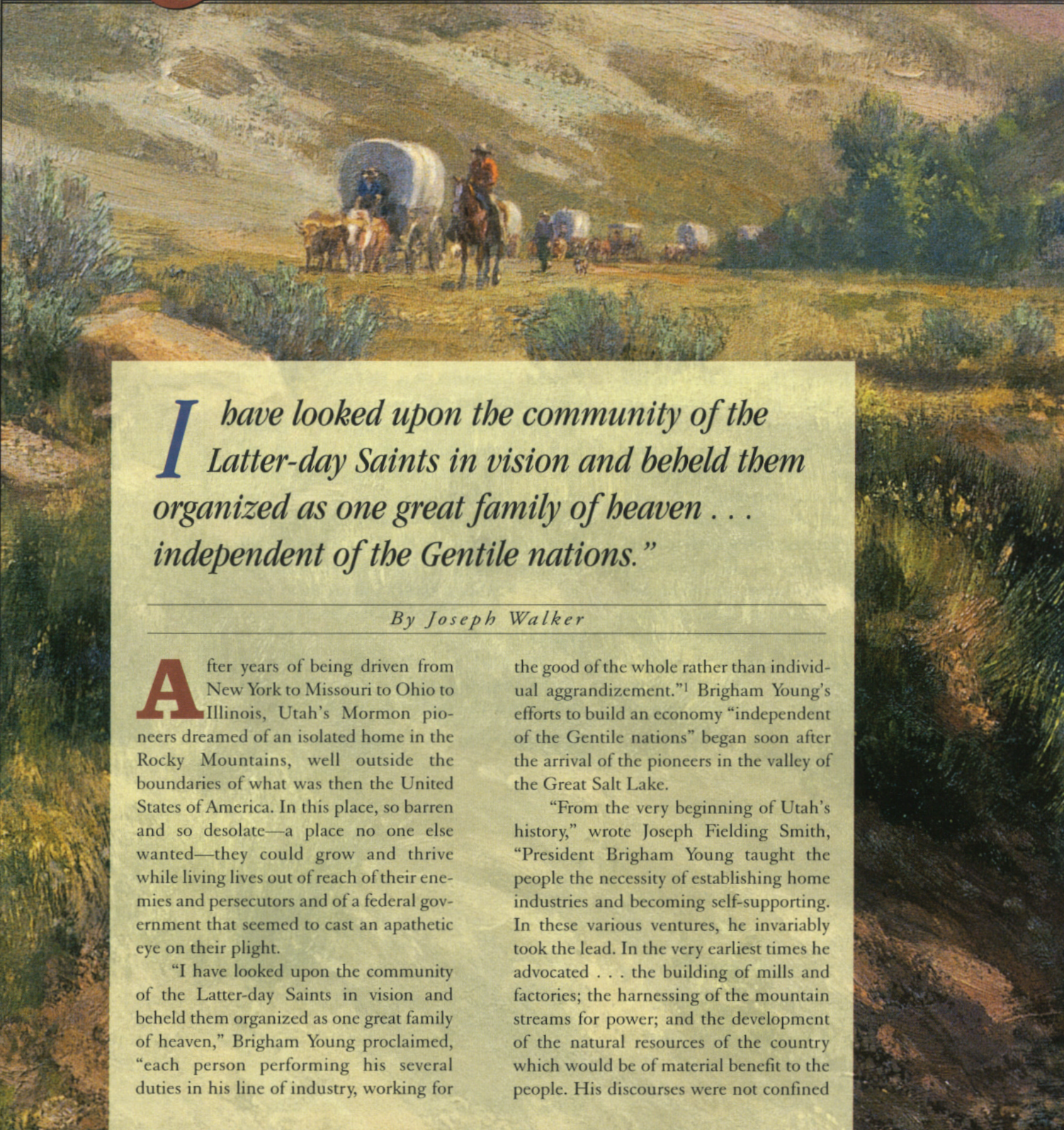
**A**s we go through the scriptures there are many instances in which we are commanded to be our brother's keeper.

~~~~~

*Philip Richards at the Sandy Employment Center where he served a full-time welfare mission.*



# Lives Out



*I have looked upon the community of the Latter-day Saints in vision and beheld them organized as one great family of heaven . . . independent of the Gentile nations."*

*By Joseph Walker*

**A**fter years of being driven from New York to Missouri to Ohio to Illinois, Utah's Mormon pioneers dreamed of an isolated home in the Rocky Mountains, well outside the boundaries of what was then the United States of America. In this place, so barren and so desolate—a place no one else wanted—they could grow and thrive while living lives out of reach of their enemies and persecutors and of a federal government that seemed to cast an apathetic eye on their plight.

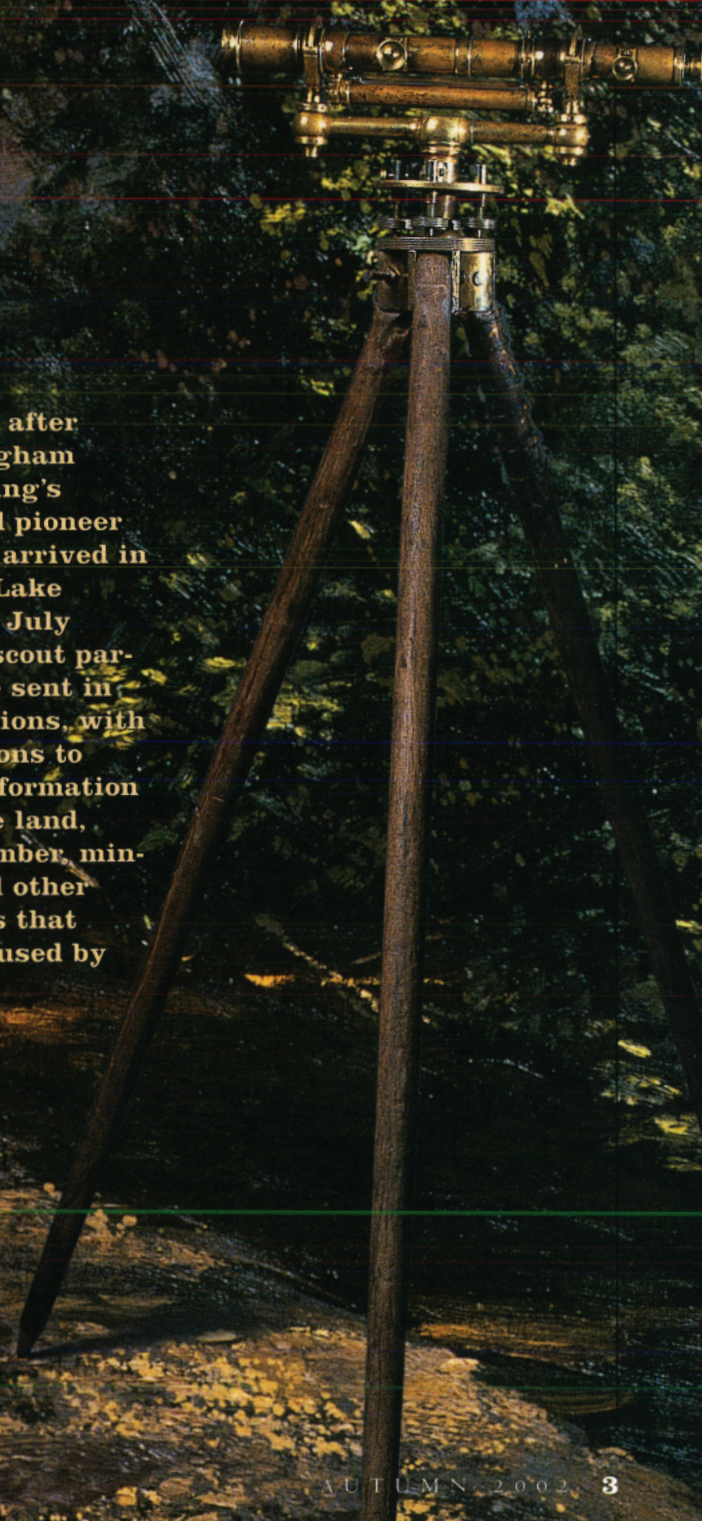
"I have looked upon the community of the Latter-day Saints in vision and beheld them organized as one great family of heaven," Brigham Young proclaimed, "each person performing his several duties in his line of industry, working for

the good of the whole rather than individual aggrandizement."<sup>1</sup> Brigham Young's efforts to build an economy "independent of the Gentile nations" began soon after the arrival of the pioneers in the valley of the Great Salt Lake.

"From the very beginning of Utah's history," wrote Joseph Fielding Smith, "President Brigham Young taught the people the necessity of establishing home industries and becoming self-supporting. In these various ventures, he invariably took the lead. In the very earliest times he advocated . . . the building of mills and factories; the harnessing of the mountain streams for power; and the development of the natural resources of the country which would be of material benefit to the people. His discourses were not confined



# of Reach

A detailed illustration of a surveying instrument, likely a theodolite or transit, mounted on a wooden tripod. The instrument is positioned in the foreground, set against a dark, textured background that resembles a forest or a rocky landscape. The tripod's legs are spread out, and the instrument's body is complex, with various lenses, adjustment screws, and a horizontal level. The overall tone is historical and scholarly.

**S**oon after Brigham Young's vanguard pioneer company arrived in the Salt Lake Valley in July of 1847, scout parties were sent in all directions, with instructions to record information about the land, water, timber, minerals and other resources that could be used by settlers.



**P**arley P. Pratt led one expedition of exploration to the area that is now southern Utah. Upon his return to Salt Lake City he reported finding significant deposits of iron and coal.



*Lead missions were also established at Cottonwood Springs, in southern Nevada (1856), and at Minersville, Beaver County, Utah (1859), for the manufacture of bullets and paint. This hand-forged cart is from the Minersville lead mission. It was used to transport molten metal inside the foundry. It is on permanent display at the Museum of Church History and Art.*

to spiritual themes, but were oftentimes devoted to the building of roads and fences, the cultivation of the soil, the planting of vineyards and orchards, the raising of sheep and cattle, and all other useful things which would tend to encourage the members of the Church in obtaining temporal blessings, that they might live in comfort and prosperity. Had the people always followed his advice, it would have been better for them.”<sup>2</sup>

Soon after Young’s vanguard pioneer company arrived in the Salt Lake Valley in July of 1847, he dedicated the land and began a systematic program of exploration. Scout parties were sent in all directions, with instructions to record information about the land, water, timber, minerals, and other resources that could be used by settlers. Wilford Woodruff’s journal records that Young went on several exploring excursions himself.

Parley P. Pratt led one expedition of exploration to the area that is now southern Utah. Upon his return to Salt Lake City he reported finding significant deposits of iron and coal. By mid-1851 Elder George A. Smith led a party of more than 100 volunteer colonists south to begin a settlement and launch Utah’s iron industry. “With them went the hopes of enabling the pioneers to be self-sufficient and free from dependence on eastern iron products,” wrote historian Rick Fish.<sup>3</sup>

Two settlements—Parowan and Cedar City—became the center of what was known as the Iron Mission. The pioneers worked hard to build their settlements and their factories, and by 29 September 1852, the Iron Mission’s blast furnace was ready to begin production. Brigham Young was excited about the possibilities for the endeavor

and wrote a general epistle dated 22 October 1851, calling for a company of brethren to be formed “in England, Wales, Sweden, or any other country to come and make iron from the ore . . . it would be one of the greatest auxiliaries for advancement in building up the valleys of the mountains.”<sup>4</sup>

But while Parowan and Cedar City thrived as pioneer settlements, this attempt to establish an iron industry in Utah struggled to survive. The lack of experienced iron workers, severe weather, and an uncertain supply of water and fuel eventually led to the abandonment of the plant in 1857.

Further south, the Cotton Mission experienced a similar life cycle. Established in 1857 as an attempt to raise cotton in the hot, dry climate of Utah’s “Dixie,” the Cotton Mission enjoyed marginal success during the first few years of operation. Yields were low, but the possibilities seemed endless. Brigham Young’s desire to make the cotton venture work was intensified in 1861, with the beginning of America’s Civil War.

According to “Under Dixie Sun,” a publication of the Washington County Camp of the Daughters of Utah Pioneers: “This sudden outburst of hostilities abruptly cut commercial intercourse between the Northern states and the South. With this cessation of trade came a blockade of cotton traffic. Isolated as they were in the mountain

Parowan

Cedar City



# ST. GEORGE



*Washington Cotton Mill*

fastness of their desert Zion the Mormons realized they must supply their every need—including cotton.”<sup>5</sup>

By 1870 more than 1,100 settlers were living in St. George, Utah, most of them involved in the Cotton Mission. Demand for the locally produced product remained strong through the end of the Civil War. But with the end of the war came the restoration of King Cotton in America's South. When cotton could be imported less expensively than it could be produced locally, the demand for Utah-grown cotton disappeared, and the Cotton Mission was discontinued.

Still, few would consider the Cotton Mission a failure. While it did not establish the industry as Brigham Young had hoped, it did help to establish key settlements in southern Utah that are thriving to this day.

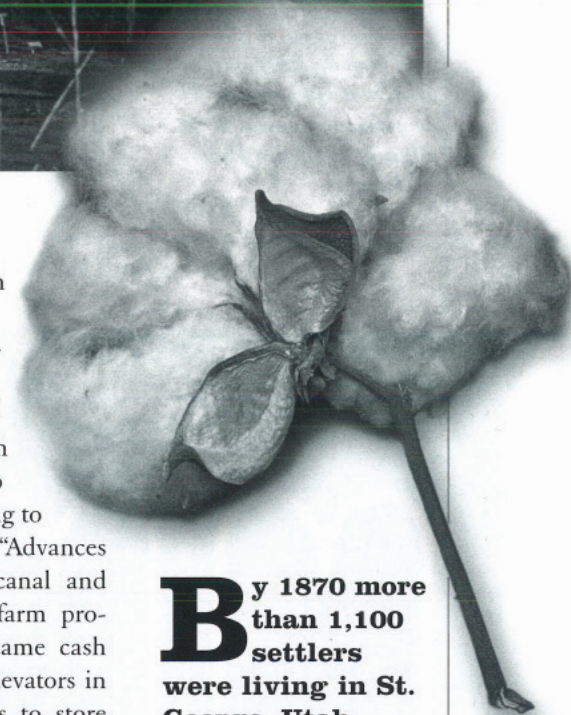
Further north Brigham Young's efforts to establish healthy cattle and dairy industries in Cache Valley were more financially successful, although not without their early struggles. Bryan Stringham led a group of pioneer ranchers who drove a herd of cattle into Cache Valley during the summer of 1855. However, that winter proved to be so severe that the cattle had to be driven back to the Salt Lake Valley. In 1856, Peter Maughan founded a permanent settlement in Cache Valley called Maughan's Fort, near present-day Wellsville. By 1859, settlements were functioning effectively at Logan, Mendon, Providence, Richmond, and Smithfield, and pioneer agriculture began to thrive in the fertile Cache Valley soil.

Two elements proved crucial to the success of pioneer dairy, ranching, and

agricultural efforts in the Cache Valley. First was the railroad, which opened up new markets for their agricultural output. Lines connecting Cache Valley to Idaho and to the transcontinental railroad had significant impact on the local farm economy, especially with regards to grain and dairy products. According to the Utah State Historical Society, “Advances in dry-farming techniques and canal and reservoir construction increased farm production, fruit and vegetables became cash crops, and the building of grain elevators in the 1890s allowed Cache farmers to store grain until prices improved. The county's sheep herds grew from 10,000 in 1880 to 300,000 by 1900, and dairy cows numbered 16,000 by 1910. Commercial creameries, flour mills, woolen mills, and knitting factories developed around Cache's booming turn-of-the-century farm production.”<sup>6</sup>

The second factor that helped to establish Cache Valley as Utah's agricultural heartland was the founding of Utah State University in Logan in 1888 as a land-grant agricultural college. The university's agricultural research, extension services, and experimental farms have continued to be of great value to local farmers and throughout the state. As a result of these two important factors, Brigham Young's visionary efforts to establish independent dairy, ranching, and agricultural strongholds in Cache Valley continue to thrive to this day.

Another type of pioneering independence was sought in the development of community cooperatives, such as the model



**By 1870 more than 1,100 settlers were living in St. George, Utah, most of them involved in the Cotton Mission. The extraordinary effort of the settlers showed that cotton growing was possible and even profitable in Utah's "Dixie."**

*In an effort to shore up the industry, a cotton mill was constructed at Washington, Utah, from 1867 to 1869. The "Upland Sea Island Cotton" bolls (pictured above) were the most common variety of cotton planted in the Cotton Mission.*

Washington Cotton Mill © Utah State Historical Society, all rights reserved. Cotton boll © by Intellectual Reserve, Inc.; courtesy Museum of Church History and Art.



The china cabinet pictured below belonged to Lorenzo Snow, who was in charge of the Brigham City cooperative enterprise. The cabinet was built in the Brigham City furniture shop. The shop successfully marketed its own furniture in northern Utah because of the Saints' commitment to principles of cooperation and self-reliance. A collection from the Brigham City cooperative furniture shop is on permanent display at the Museum of Church History and Art.

launched at Brigham City in 1865. According to the late historian Leonard J. Arrington, Brigham City's first settlers were carefully selected to provide a wide range of skills. Working together, they built a retail outlet, a tannery, and a wool factory.

"By 1874," Arrington wrote, "virtually the entire economic life of this community of 400 families was owned and directed by the cooperative association. Some 15 departments, later to be expanded to 40, produced the goods and services needed by the community and each household obtained its food, clothing, furniture and other necessities from these departments. Almost complete self-sufficiency had been attained, and some textile products, leather, furniture and dairy products were exported to other northern Utah settlements."<sup>7</sup>

With the success of the Brigham

City cooperative, similar cooperatives called United Orders were formed throughout Utah, with varying degrees of success.

In 1882, the Church officially discontinued the cooperative movement. According

to the letter: "Our relations with the world and our own imperfections prevent the establishment of this system at the present time."<sup>8</sup> Still, the seeds of cooperation had been sown, and would reemerge years later, during America's Great Depression, as a way for LDS Church members to take care of their own through a cooperative welfare system.

"When the Depression hit Utah harder and longer than most states, the resourceful Saints, drawing on the spirit of the departed United Orders, began to take local measures, such as community gardens and cooperatives, to deal with hard times," wrote Robert Gottlieb and Peter Wiley in *America's Saints*. "Early relief programs were turned over to local church units by local governments. [LDS Church President Heber J.] Grant developed a church-wide self-help program involving thousands of acres of farms, dairies, grain storage, canneries, meat-packing plants and the like. Grant described the program as a response to [U.S. President Franklin D.] Roosevelt's social programs, which they saw as an attack on traditional Mormon self-reliance and as an effort to make the Saints dependent on the federal government."<sup>9</sup>

Although Brigham Young's dream of complete and total independence and self-reliance for Utah's pioneers was never fully



Brigham



# Cache Valley

achieved, efforts to encourage those positive traits had significant impact. Not only did they serve as the impetus for important colonizing accomplishments, but they also encouraged a culture of charitable giving and sharing. ▼

## Notes

- 1 Robert Gottlieb and Peter Wiley, *America's Saints* (G.P. Putnam's Sons, New York: New York, 1984), 44–45.
- 2 Joseph Fielding Smith, *Essentials in Church History*, 27th Edition (Salt Lake City: Deseret Book Company, 1974), 435.
- 3 Rick Fish, "The Iron Mission," *Pioneer Magazine* (Summer 1996), 25.
- 4 *Ibid.*, 26.
- 5 "Under Dixie Sun: A History of Washington County by Those Who Loved Their Forebears," *Washington County Camp of Daughters of Utah Pioneers*, 62.
- 6 Linda Thatcher, "Cache County," *Utah History Encyclopedia*, edited by Allan Kent Powell, University of Utah Press (Salt Lake City, 1998), 112.
- 7 Leonard J. Arrington, Feramorz Y. Fox, Dean L. May, *Building the City of God* (Chicago: University of Illinois Press, 1992), 327.
- 8 Gottlieb and Wiley, 48.
- 9 *Ibid.*, 55.
- 10 *Journal of Discourses*, 10:196–97.



*"You may give a piece of bread to a hungry person, and when the cravings of hunger return some one else must administer his wants again; to put that person in a position to earn his own subsistence is true charity . . . you direct his feet in the path of true independence."*<sup>10</sup> —Daniel H. Wells

Cache Valley Dairy © Utah State Historical Society, all rights reserved. Brigham City, Utah, by Christian Eisele © by Intellectual Reserve, Inc.; courtesy Museum of Church History and Art.





# A SAGA of SUGAR



*By Karen G. Matthews*

**S**ugar was a scarce and expensive commodity in pioneer Utah. Therefore, the idea of extracting sweetener from locally grown sugar beets excited the first settlers, and Brigham Young decided to attempt the establishment of a sugar industry. In "An addenda (sic) to the Fifth General Epistle of the Church of Jesus Christ of Latter Day Saints from the First Presidency to the Saints scattered throughout the earth" dated 16 April 1851, it states:

"It is our wish that the presidency in England, France and other places should search out such practical operators in the manufacturing of sugar as fully understand their business, and forward them to this place, with all such apparatus as may be needed and cannot be procured here."

The U.S. Department of Agriculture had been attempting to establish a domestic sugar beet industry, and John Bernhisel, Utah's representative in Washington, acquired seed for sugar beets from the USDA and sent it to Utah in the spring of 1850.

John Taylor told Church members at a conference in Manchester, England, in the fall of 1850, "We need sugar; the sisters won't like to get along without their tea—I care nothing about it without sugar myself. How must we get that? We are going to raise [sugar] beets as they do in France."

On the Isle of Jersey off the coast of France, in the fall of 1850, Apostle John

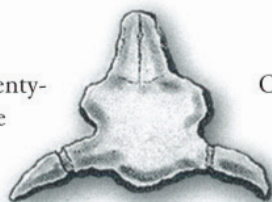


Taylor met Philip DeLaMare, a twenty-eight-year-old French convert to the Mormon Church. Brother Taylor desired Brother DeLaMare's financial assistance. He also wanted aid in the translation of the Book of Mormon into French and help in publishing the equivalent of the *Millennial Star*—the *Etoile du Deseret*. Philip DeLaMare was a bridge builder; he had worked on the Victoria Pier on the southwest coast of Jersey, the bridge across the Tyne River, and the Albert Pier. He had made enough money at his trade to become a man of considerable means for his time. His profit from his latest venture of building the Albert Pier was the sum of \$10,000 and he was able to assist John Taylor.

In the spring of 1851, Philip DeLaMare accompanied Apostle John Taylor to Arras, a town in northern France, where extensive beet sugar plants were operated. Here they made a careful study of the industry and concluded that the enterprise would be suitable to take back to Utah.

In December 1851, John Taylor and Philip DeLaMare journeyed to Liverpool, England, to organize a company called the Deseret Manufacturing Company. They also wanted to raise capital for the venture and to order the machinery from Faucett, Preston and Company, an established Liverpool firm which had considerable experience in fabrication of machinery. They were able to raise about half of the \$65,000 needed for the venture, and the equipment was scheduled to be shipped from England in February 1852. An advance party was sent from Liverpool on 10 January 1852 to prepare wagons and assemble teams for the journey across the Plains. Philip DeLaMare with his wife, Mary Ann Parkin DeLaMare, and their three young children began their journey to New Orleans on the ship *Kennebec*. The long journey across the Atlantic ocean took seven weeks before they finally arrived in New Orleans. From there they traveled up the Mississippi River to St. Louis aboard a small boat named *The Pride of the West*.

Tragedy struck when an old, dilapidated steamboat carrying about ninety Saints and many other passengers left St. Louis for



Council Bluffs and a few days later exploded. Twenty-six Saints and numerous others were killed; many others were injured.

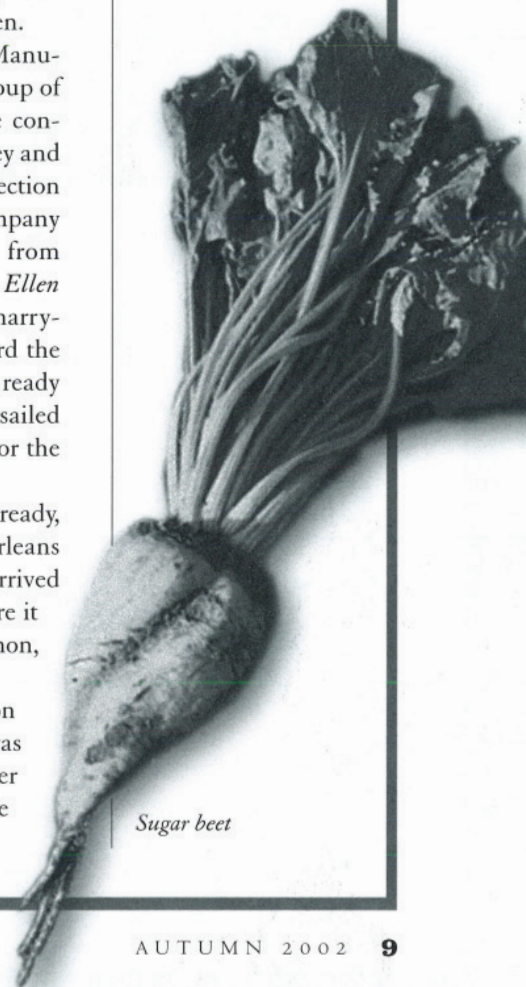
Fortunately for the small DeLaMare family, Philip, with his wife and children, had stayed behind to take care of some business. But tragedy struck the DeLaMare family nonetheless. Cholera raged through the camp of the Saints in St. Louis and the oldest DeLaMare child, a five-year-old daughter, died.

With these tragedies weighing on them, the family continued on to Fort Leavenworth, Kansas Territory. There Captain Russell, a shipbuilder who had been hired to build the wagons to carry the equipment, hired workmen and constructed fifty-two wagons. Brother DeLaMare searched the surrounding country for oxen, carrying as much as \$6,000 in gold in his money belt. He traveled hundreds of miles and managed to purchase two hundred yoke of oxen from over one hundred different people. Many of these oxen were wild and had never been "put to the yoke." Philip DeLaMare paid a total of \$6,000 for the four hundred oxen.

In the meantime, the Deseret Manufacturing Company had employed a group of English workers (most of whom were converts to the Church) to come to the valley and operate the machinery. Under the direction of Elias Morris, the party was to accompany the machinery across the ocean from Liverpool to New Orleans aboard the *Ellen Marie*. Elias Morris had planned on marrying the woman he loved while on board the ship. However, the machinery was not ready when scheduled, and the *Ellen Marie* sailed with his bride-to-be but without Elias or the equipment.

When the equipment was finally ready, it was shipped from England to New Orleans on 6 March 1852 on the *Rockaway*. It arrived in New Orleans on 26 April 1852, where it was met by John Taylor and Joseph Vernon, an English engineer employed by the Deseret Manufacturing Company. Upon reaching New Orleans, the company was assessed a duty on the machinery of over \$5,000. This money had not been in the plans of the Deseret Manufacturing

**W**e need sugar; the sisters won't like to get along without their tea . . . How must we get that? We are going to raise [sugar] beets as they do in France."



Sugar beet



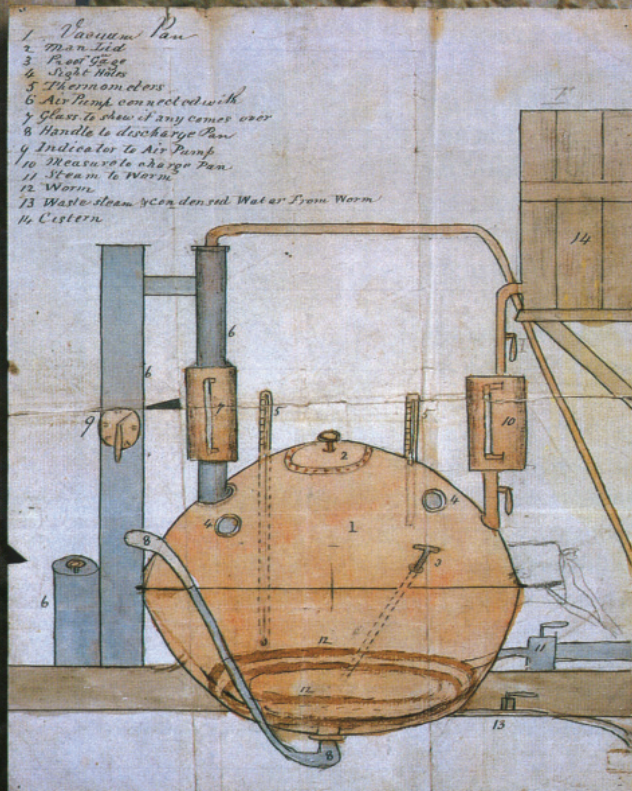


Clara whereof  
Master for the present voyage, now lying at the Port of ST. LOUIS

bound  
bered  
funar  
or to



On the Isle of Jersey off the coast of France, in the fall of 1850, Apostle John Taylor met Philip DeLaMare (left), a twenty-eight-year-old French convert to the Mormon Church. DeLaMare was a bridge builder who would provide tremendous financial assistance towards the sugar mill endeavor.





Company and brought them great financial hardship. The assessment represented forty percent of the value of the machinery.

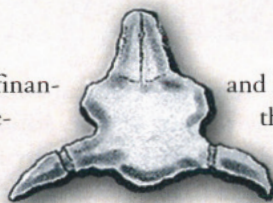
The company continued on their way, traveling by steamer up the Mississippi and Missouri rivers to Fort Leavenworth where Philip DeLaMare was waiting with fifty-two wagons.

John Taylor and Joseph Vernon then proceeded on to Utah ahead of the machinery, reaching Salt Lake on 20 August 1852. They immediately began to prepare a plant site in Provo. By the end of September, contracts for adobe brick, shingles, and building stone had been drawn up, and John Taylor and others conducted a survey for a ditch to carry water from the Provo River to the factory site.

Meanwhile, on 4 July 1852, the wagons, loaded with the heavy machinery, started west under the direction of Captain DeLaMare. They had only traveled a few miles when the wagons started breaking down under the weight of the heavy equipment. It was heart-breakingly obvious that these wagons could not transport the equipment across the Plains. Because of the duty that had been assessed in New Orleans, the company funds were now completely depleted. Philip DeLaMare had no where to turn. The Lord must have been with him, because he met a man by the name of Colonel Charles Perry. This man was not a member of the Church, but he trusted the pioneers and agreed to sell on credit forty great Santa Fe Wagons. The equipment was transferred to these wagons, and the old wagons were given to Saints who were preparing to journey to Utah but had no transportation; they would now travel with the Sugar Train under

the leadership of Philip DeLaMare. Flour was also obtained on credit, but it was later discovered that it had been adulterated with Plaster of Paris and was bug-infested.

The Sugar Train was again on its way. Bridges groaned under the unaccustomed strain and occasionally plunged the heavy load into the surging waters. Fords



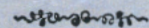
and ferries proved inadequate. Because they had been later in starting than originally planned, it was late in the season when the group reached the Sweetwater River. Snow fell and the temperature dropped below zero.

Elias Morris recounted that when they neared the last crossing of the Sweetwater they turned in without any supper. In the morning they found a foot of snow and but very little provisions in camp. Captain DeLaMare gave orders to go and get the cattle in. They found that a large percentage of the poor animals had died. They used these animals for their food. They then gathered in the remaining cattle and found there were just enough left to take the family wagons to Green River. There, they were able to secure provisions at the trading post and were on their way again. President A. O. Smoot brought teams and provisions from Brigham Young. While Brother Smoot was standing at the campfire, he noticed three large white letters painted on the boilers: DMC. He asked the meaning of the letters and then answered his own question by saying, "I think I can tell you what DMC means. It means Damn Miserable Company." And at that point, they all agreed.

After reaching the Bear River, the trail was so rugged and the snow so deep that several of the largest boilers had to be left behind. They were brought to Salt Lake City the next spring. Finally, on 10 November 1852, the wagon train arrived in the Salt Lake Valley. Philip DeLaMare would need three weeks more to deliver the equipment to Provo—the site chosen for the plant. The equipment that actually made it into the valley that winter included the beet washer, the evaporating vessels, and at least one rasp and one beet press. That most logically left behind in Weber Canyon would have included the largest and heaviest components, most likely the steam boiler, the vacuum pan, and the two "heaters" (actually large open-topped, steam-jacketed copper tanks weighing in the neighborhood of a ton each).

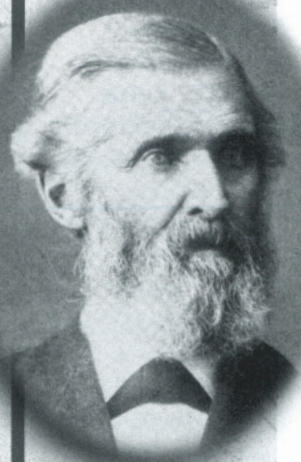
It had become apparent that the erection of a sugar factory was going to be a major

**I**n the spring of 1851, Philip DeLaMare accompanied Apostle John Taylor to Arras, a town in northern France, where extensive beet sugar plants were operated. Here they made a careful study of the industry and concluded that the enterprise would be suitable to take back to Utah.



*Background: coastline of northern France. Far left inset: early sketches of the beet vacuum pan.*





Truman O. Angell (above), was the pioneer architect who planned and supervised the building of the "sugar house." His architectural drawings are seen in the background.

time- and resource-consuming venture, greater than previously thought. The project missed its initial shipping date and suffered additional delays en route. It was already at least three months behind schedule. Obviously they were not going to process sugar beets in Provo that winter. The Deseret Manufacturing Company, anxious to produce sugar and no doubt urged by Brigham Young, made the move back to Salt Lake City and was set up in the northeast corner of Temple Square. (The temple wall had not as yet been started.)

On 28 December 1852, an entry in the Church Journal History, states: "Four large boilers for the Sugar Company were put up in the old blacksmith shop (in the NE corner of Temple Square) and the fifth will be put up in a short time. The washer was at work during the day washing beets; the drying room is also being made ready."

Beets were washed, rasped (scraping off the hard outer skin), pressed, and evaporated into molasses for the first time in the Salt Lake Valley in February 1853.

On 5 March 1853 an entry was made in the Church Journal History which reads as follows: "President Brigham Young, Heber C. Kimball, John Taylor, Mr. Mollenhauer, Daniel H. Wells and Amasa M. Lyman rode out to Canyon Creek (Parley's Creek) bridge to seek a location for the Sugar factory."

The location selected became the site on which the sugar factory was eventually built. It was on the southeast corner of the intersection of what today is Twenty-first South and Highland Drive. Abraham Owen Smoot and Orson Hyde were placed in charge of the building construction.

On 11 April 1853, President Brigham Young, Orson Hyde, Territorial Surveyor Jesse W. Fox, and Truman O. Angell, the architect of the mill, visited the Sugar Mill site and placed the stakes for the dam and mill race. Eleven days later, Architect Truman O. Angell recorded in his journal: "Since my last sketching in this journal, I made out a plan for Sugar House. Found it by much study but have it tolerable fair. Went yesterday and stuck the stakes for the removal of earth for tail-race

and wheel-house and main building. It is a beautiful place for my plan."

By 16 April 1853, there was some public outcry during the trial run operation at Temple Square, including complaints about wasting scarce fuel as well as disappointment at the failure to produce sugar immediately. One reason for the failure to produce sugar at this time could have been that the vacuum pan, in which the sugar must be crystallized, had been left in the mountains east of Salt Lake. The accounts of the Temple Square trial runs mention the evaporating pans but not the vacuum pan. As it was one of the heaviest pieces of equipment, weighing some 3,000 pounds, it was most likely left behind. This theory is supported by Truman Angell's later comments implying that the 1854 efforts to work with the vacuum pan represented the first time it had been assembled.

By the end of 1853, the Deseret Manufacturing Company was without money. The two principal stockholders, Coward and Russell, turned their interest over to the LDS church. In return, the Church assumed the outstanding debts of the company. It had already provided financial aid, reimbursing the import duty paid in New Orleans and subsidizing the overland transportation of the machinery purchased from Colonel Perry. On 15 March 1853, it was announced that there was a change in ownership of the company. John Taylor was dismissed and Brigham Young assumed the role of manager of the project. Brigham Young appointed Orson Hyde to superintend the erection of a suitable building for the factory. Brigham then called Truman Angell to design the actual mechanics of the factory. Though he was a talented architect and builder, Angell was not an engineer. He had no background in machinery design or chemical process operations and had never even seen a sugar factory. The construction itself was probably under the direction of A. O. Smoot, the first bishop of the Sugar House Ward.

The following entry is found in the Church Journal History for 9 September 1854: "The foundation for the Sugar works was finished this week."



On 26 October 1854, the *Deseret News* published a statement, part of which reads as follows: "The Sugar works will be ready to operate in from four to six weeks and as inclement weather may compel the gathering of beets before that time, we suggest the following plan for their preservation until they can be worked up . . ."

By 21 February 1855, we read in Architect Angell's journal: "I returned from the sugar factory this day. Left work a rasping and residing the beets. It seemed to work well but since found that the market did not contain such articles as were needed."

Additional machinery was obtained the following year, and the plant was put into operation, but it never made any sugar. The second year's operation was started on 1 July 1855. As in the previous year, all efforts appear to have been directed toward molasses production. The sugar beet crop had suffered a combination of drought and grasshopper infestation, which had almost wiped out the entire crop and there were few beets to process that year. Syrup continued to be manufactured for several years. The plant was not operated after the fall of 1856.

By the summer of 1857 Brigham Young and the Saints had other problems.



Johnston's Army was on the march to Utah and the situation was uncertain.

Most public effort was going into preparations for the expected invasion. In addition, the general hard times made it difficult to sustain the various enterprises of the Church. There were many demands on limited resources.

Alternate uses for the machinery also could have contributed to the demise of the sugar factory. This would have provided a graceful means to abandon the sugar-making venture for the present. Thomas Howard was making paper in Salt Lake by the middle of the decade and the idle sugar machinery, especially the large vats and presses, were inviting resources begging to be used.

Brigham Young, sensitive to criticism of his management of any of the Church's affairs, would most likely have been less than eager to continue a project that had been unsuccessful. The Saints had been promised sugar "very soon now" for over five years and they had grown impatient.

It appears the most likely factor in the plant's failure to produce sugar was an inability to produce and hold the required vacuum necessary to place the syrup in a condition where crystallization started spontaneously.

Although it failed, the pioneer effort to

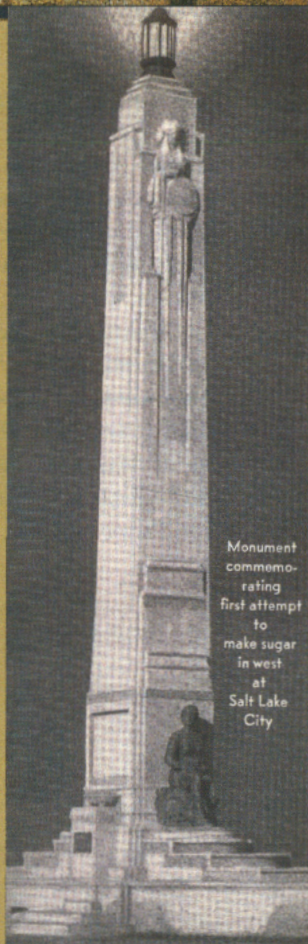
**D**uring the summer of 1852 the first crop of beets were harvested in Utah. Beets were washed, rasped, pressed, and evaporated into molasses for the first time in the Salt Lake Valley by February 1853.



*Below: photo of sugar beet harvest.*







On 17 November 1934, the Sugar House monument was dedicated by Church president Heber J. Grant to honor Utah's first attempt to manufacture sugar in the valley.

## What Happened to the Sugar Factory?

**I**n 1854, after five years of promising the pioneers sugar, the sugar factory was still unsuccessful. There were many reasons for this. Some of the machinery was still missing, the sugar beet crop was not good because of drought and bug infestations, and the pioneers probably lacked knowledge about the delicate processes involved in converting liquid sugar to solid sugar.

Timing was against the sugar company as well. Brigham Young had other concerns—some complained the sugar mill used too much water and that too much money had already been spent on the project. Then there were the rumors of the United States sending an army against the Mormons. They were so close to success but not close enough. The project was shut down.

But what became of the sugar factory itself? Ever resourceful, the pioneers were not likely to let the equipment or factory building go to waste. The big vats from the sugar machinery were used to make paper and the paper was used in printing early editions of the *Deseret News*. The hydraulic presses were used in making linseed oil. Two of the presses and some of the pans were used in Brigham Young's woolen mill on Parleys Creek, where the Country Club Golf Course stands today.

The sugar house itself was also used as a paper mill, a flooring mill, a woolen and carding mill, a button factory, a bucket and tub works, a roundhouse and machine shop for Utah Central Railroad yard office, and a warehouse and weighing station for a coal company.

Finally, the area in Salt Lake City where the factory stood still pays honor to the pioneer's endeavor. It bears its name: Sugar House.

produce sugar was nearly a success. B. H. Roberts said though technically resulting in failure, the undertaking was not all waste. It disclosed that it was possible to produce beet sugar in Utah given the right resources of time, equipment, and financial support. The sugar factory endeavor was also a strong testimony to the financial, moral, and physical courage of the Latter-day Saints of early Utah. It revealed the largeness of their views and their spirit of daring enterprise. It was a testament to the character of those early converts to the New Dispensation, a strong refutation of the charge made against the Church that she gathered her converts from the slums and lower orders of the people of England and Europe. These were strong, intelligent men, with knowledge, vision, and dedication.

In 1855, the sugar mill was converted into a flooring mill and on 11 April 1855, Brigham Young, under the United Order system then being put into operation, deeded to the Trustee in Trust of the Church a one-half interest in Canyon Creek Flooring Mill.

For nearly twenty-five years, the Sugar House Ward embraced the vast area extending from Ninth South to Twenty-seventh

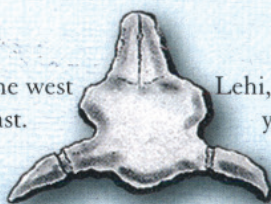




South—from the Jordan River on the west to the Wasatch Mountains on the east. And so it was until 22 July 1855 when Farmers Ward was organized.

No other important attempts to establish a beet sugar industry were made prior to the Civil War. Near the end of the war, probably because of the high price of sugar, new attempts were begun in the U.S. During the next fifteen years various projects were fostered in New England, Illinois, and California. But each met the abortive fate of its predecessors. Finally, in 1879 after many disappointments and failures, the Standard Sugar Refinery Company in Alvarado, California, operated the first financially successful sugar factory in America.

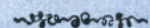
The next important steps in establishing the industry were at Grand Island, Nebraska, and



Lehi, Utah. Thus, after more than fifty years of painful toil, daring experiment, and repeated failure, the beet sugar business was successfully established and a beet sugar factory was in operation in Utah.

As we look back across those years and contemplate the work of our pioneer founders, a long procession of sturdy characters come to the forefront. To the memory of those courageous men who envisioned and built an empire, whose faith bridged discouragement and failure, and whose superb fortitude, diligence, and hard work transformed dreams into realities, we bring our humble tribute of honor and tokens of respect. Behind them is a reflection of their fine idealism, their hopeful vision, their indomitable purpose, and the integrity with which they carried out their work. ▼

**The sugar factory endeavor was a strong testimony to the financial, moral, and physical courage of the Latter-day Saints of early Utah.**



*Background painting by Edith Atkin Mayhue, great-granddaughter of Philip DeLaMare. Taken from early rendering of Sugar House Mill.*





# Sweet Success

**F**inally, after more than fifty years of painful toil, daring experiment, and repeated failure, the beet sugar business was successfully established.



**T**uesday, 14 April 1903, was a banner day for the pioneers of Idaho's upper Snake River Valley. Businesses were closed for the day, which began with a 20-gun salute and flag-raising ceremony. In addition, a 10-gun salute greeted visitors arriving on trains from Utah and other parts of Idaho. Festivities included a grand basket picnic and grand free ball. These revelries marked the laying of the cornerstone for the first sugar factory in Idaho and the beginning of what would become a major industry in the state.

More than five thousand people watched as the cornerstone of the factory—located just northeast of Idaho Falls in Lincoln—was laid by Joseph F. Smith, president of both The Church of Jesus Christ of Latter-day Saints and the Utah Sugar Company.

"Tuesday, April 14 records an event in the history of Idaho, the magnitude of which can scarcely be estimated," the *Idaho Register* prophetically reported on 14 April 1903. "The laying of the corner stone of the great beet sugar factory [included] a day of music and gaiety, speech making and hurrahing; but in reality it means the ushering in of an

industry which enriches the country." Indeed, for the next seventy-five years the factory and the Idaho Sugar Company (later the Utah-Idaho Sugar Company) would prosper, bringing to the community strong leadership as well as an important source of local income.

Just five months after the factory's opening, its first local manager, Mark Austin, boasted of the changes the industry had brought: "A year ago there was comparatively nothing on the ground where the factory is located. Now we have a respectable sized village with direct railroad communication with the city. It is truly an inspiration to see how the work has progressed" (*Idaho Register*, 4 September 1903).

On 11 December 1903, the cornerstone was laid for another sugar plant in what was to become Sugar City, about fifty miles north of Idaho Falls. When Mark Austin became manager of that plant, his brother, Heber C. Austin, became superintendent of the Lincoln operation.

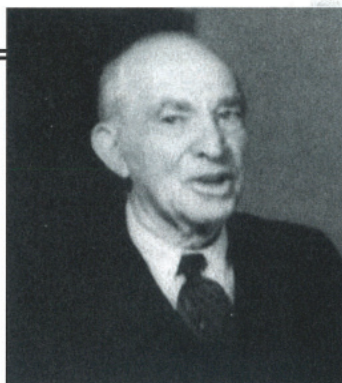
The Austin family had emigrated to Lehi, Utah, from Studham, Bedfordshire, England in 1868, when Mark and Heber were boys. The brothers later became involved in the sugar industry in Utah, assisting in the building and management of a sugar beet factory in Lehi, the first to be built in the West. After the plant became successful, bringing in industry and becoming a major cash source for the area, Mark and Heber moved their families to Idaho to duplicate their efforts there.

Heber's daughter later recorded that her father's work "was strenuous. His job was to persuade the Idaho farmers to raise sugar beets, to make them familiar with the hand labor necessary to produce a successful crop, and to provide them with laborers to do the

Lehi sugar plant







Far left: Heber C. Austin, agricultural superintendent, was a local church and civic leader. Left: George Brunt, pioneer, organized the Osgood project for growing sugar beets. Oval inset: restored steam engine pump.

hand labor. He also had to plan irrigation projects. He taught and worked diligently, and treated employees with loyalty and fairness." Heber also became an influential civic and church leader in the community.

George Brunt was another Utah-Idaho pioneer instrumental in sugar beet agriculture. An immigrant from New Zealand, he became the first to envision irrigation in the Snake River Valley.

Brunt teamed with five professional businessmen of Idaho Falls to lease and clear seven thousand acres of state-owned, dry farm land. These owners began the daunting task of bringing water to the entire seven thousand acres in 1914. Brunt was superintendent of the project, which diverted water from the river at Osgood and supplied the river with two reservoirs he had constructed near Moran, Wyoming. A pipeline was built from the river to a pumping plant, which emptied water into the Osgood canal. On 16 April 1920, the entire project was purchased by the Utah-Idaho Sugar Company for \$750,000. The water was used to increase the yield of the sugar beet crop.

After decades of success, economic changes gradually rendered the sugar beet industry nonprofitable, and the Lincoln sugar processing plant was closed in 1978. In honor of the local sugar industry and those who pioneered it, the Eagle Rock Chapter of

the Sons of Utah Pioneers, led by Alvin E. Arave, recently erected a monument at the site. The monument consists of a restored steam engine pump from the factory (right) and a plaque, which reads, in part:

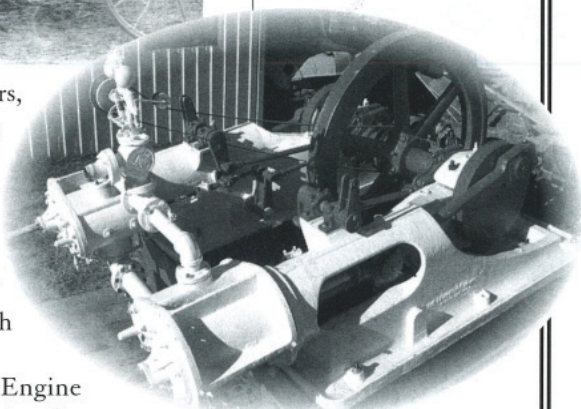
"This 1902 Steam Engine powered a CO2 pump during the seventy-five operational years (1903-1978) of the Lincoln Sugar Factory.

"This Steam Engine was restored to pay tribute to the Sugar Beet Industry Worker of yesteryear. . . .

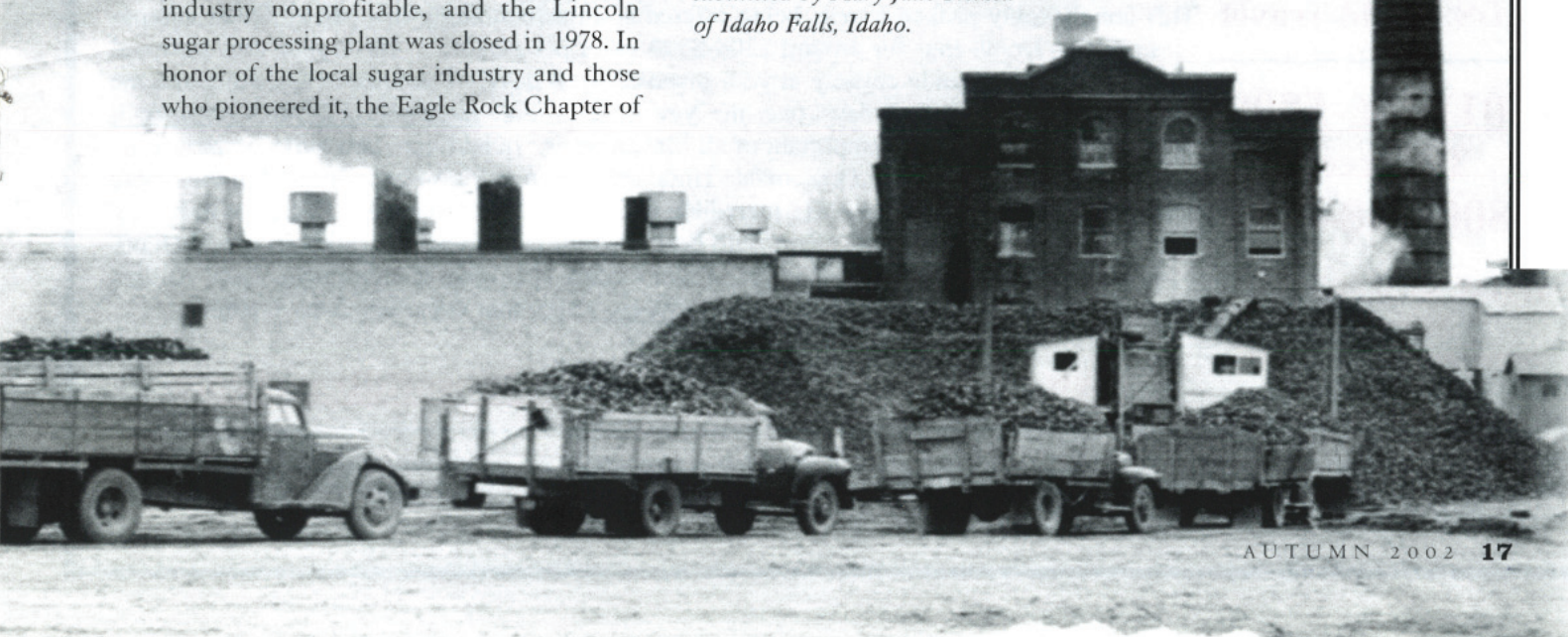
"The first campaign had many new problems but still managed to produce 73,304 bags of sugar, some of which were used in the International Exposition at St. Louis, Missouri. The Red, White and Blue logo on the sugar sack became a standard household sight.

"Let us remember the farmers, factory workers and company managers that provided us with this wonderful heritage." ▼

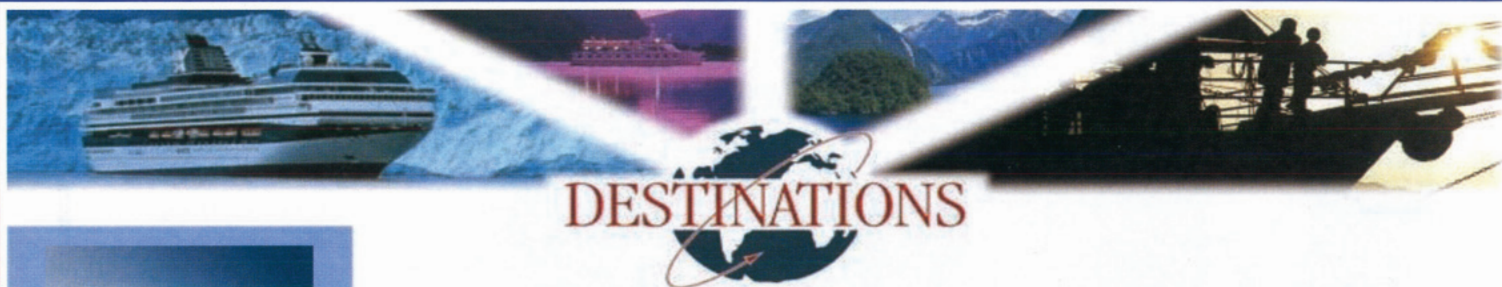
*Lincoln Sugar Factory information and photos submitted by Mary Jane Fritzen of Idaho Falls, Idaho.*



Idaho-Utah sugar plant.







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# *Preaching Up Silk*

## Utah's Half-Century of Sericulture



*Susan B. Anthony*

*By Janet Peterson*

**F**or Susan B. Anthony's eightieth birthday, the women of Utah presented her with a handmade—but elegant—black silk dress. Susan, the leader of the National Woman's Suffrage Association, cherished it as a token of the friendship and admiration she had for its givers. This dress (right), on loan from the Susan B. Anthony House in Rochester, New York, was a key part of the Relief Society Sesquicentennial exhibit at the Museum of Church History and Art in 1992.

That the Susan B. Anthony dress was created from silk produced in Utah is tangible evidence of the obedience, industry, and fortitude of numerous nineteenth-century Relief Society sisters and was one facet of “home industry” that Brigham Young promoted. Utah's silk industry spanned a half century, from 1855 to 1905.

### **SILK AS HOME INDUSTRY**

Anxious for the Saints to be self-reliant and independent of purchasing goods from





**I wish to see this people manufacture their own clothing, and make as good cloth as is in the coat I now have on, and as good silk as in the handkerchief around my neck . . . I want to see the people wear hats, boots, coats, etc., made by ourselves, as good as ever was made in any country."**

*—Brigham Young*

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outside markets, Brigham Young urged his people to embark on various endeavors to produce what they consumed, including such commodities as silk, cotton, wool, lace, hemp, cheese, sugar, and wheat. He said: "I wish to see this people manufacture their own clothing, and make as good cloth as is in the coat I now have on, and as good silk as in the handkerchief around my neck, and as good linen as is in the bosom and wristbands of my shirt. . . I want to see the people wear hats, boots, coats, etc., made by ourselves, as good as ever was made in any country."<sup>1</sup> The expense of shipping goods twelve hundred miles from Midwest markets to Utah was a significant factor in the rally for economic independence.

Fabric was a critical need for the pioneers, and although women carefully patched and mended what clothing they had, the need for production of new textiles was urgent. The ready supply of wool was usually hand-carded and spun, but as early as the 1850s a woolen mill was built to increase production. At the same time, Church leaders sent families to Southern Utah to establish the Cotton Mission, though it would be ten years before a successful cotton crop was grown. President Young thought that sericulture—the produc-

tion of silk—would not only provide "the finest of fabrics"<sup>2</sup> to be used locally, but also would be a money-producing export. Moreover, silk production could employ many people, from women and children, to the elderly and disabled.

#### GETTING SERICULTURE STARTED

As sericulture had been practiced in the Midwest and New England, some of the emigrating Saints had experience in producing silk, and a few brought mulberry seeds with them (the diet of silkworms being mulberry leaves). In 1855, Brigham Young imported mulberry seeds and later silkworm eggs from France. Having planted acres of mulberry trees on his Forest Dale Farm, Brigham established a large cocoonery there and later built a second one north of the Beehive House. The *Woman's Exponent* published this offer by Brigham Young to promote sericulture: "Silk Worm Eggs—I have some forty ounces of silk worm eggs and a large number of mulberry trees, and the Sisters who wish to raise silk are welcome to the eggs and to gather the leaves for feeding."<sup>3</sup>

John Taylor, counselor to Brigham Young and later Church president, exhorted the Saints to get busy and produce silk:





"Do any of the brethren who came here ten years ago last July remember that you were instructed that every facility that we could need was here in the elements? . . . that the gold, the silver, and the iron were in these mountains? . . . that the wool, the flax, the silk, and cotton and everything to sustain man were in the elements around us?"

"Import silk worms and mulberry trees and you will find that this is as good a country and climate in which to raise silk as any on the face of the earth."<sup>4</sup>

Although John Taylor spoke to the brethren, sericulture became successful as a women's business and they were the ones who raised and processed silkworms.

#### THE TEDIOUS TASK OF RAISING SILKWORMS

Producing silk required constant effort; it was a time-consuming and arduous task. Silkworm eggs, each about the size of a pinhead, required cool storage of below 50 degrees Fahrenheit in cellars during the winter months. In late spring when mulberry leaves appeared, the eggs were brought out of storage and placed on wooden trays, or hurdles.

During the forty-day lifespan of silkworms, their voracious appetites required a round-the-clock supply of bushels of chopped and dry mulberry leaves. Because of the silkworms' extreme sensitivity to temperature and conditions, the cocoonery had to be kept at a constant 75 to 80 degrees, and the silkworms protected from drafts, tobacco smoke, thunder, and lightning. George D. Pyper, who managed one of Brigham's cocooneries, recalled seeing "many thousands of these creatures stand on end and quiver at every flash of lightning and after the storm . . . found many dead."<sup>5</sup> Droppings from the worms had to be removed and burned to prevent disease. And the worms had to be given ample space as they grew; when they reached three inches in length, they ceased eating and spun their cocoons.

Over a period of forty-eight hours, each worm extruded 1000–1300 yards of silken fiber until it was entirely enclosed in its cocoon. Four to six days later, the cocoons were treated to kill the chrysalis. Then gum from the cocoons had to be removed by soap

and hot water. Finally, the much-wanted silk could be reeled. Multiple strands reeled together formed one silk thread, the size of a single human hair.

A mere ounce of the tiny silkworm eggs was no indication of the space the rapidly growing worms would occupy or that they would yield 160 pounds of cocoons. Since most growers could not afford a separate cocoonery, and barns' temperatures were not adequate for the sensitive worms, women often put the worms in a room in their own homes. At times some families had to move out of their homes to accommodate the ever-growing worms, which, if too crowded, would not be able to breathe. One young woman reported that it was difficult to sleep at night with the sound of so many worms chewing, and that it was like a train thundering through the house.<sup>6</sup>

Some women, in following the "Instructions to Silk Growers," even put eggs in bags worn around their necks to provide constant body temperature. Susan Fairbanks of Payson found that while sitting in church one Sunday the bag of eggs worn around her neck began to wriggle as the worms started hatching. She and her husband hurriedly left the meeting to begin feeding the worms.<sup>7</sup>

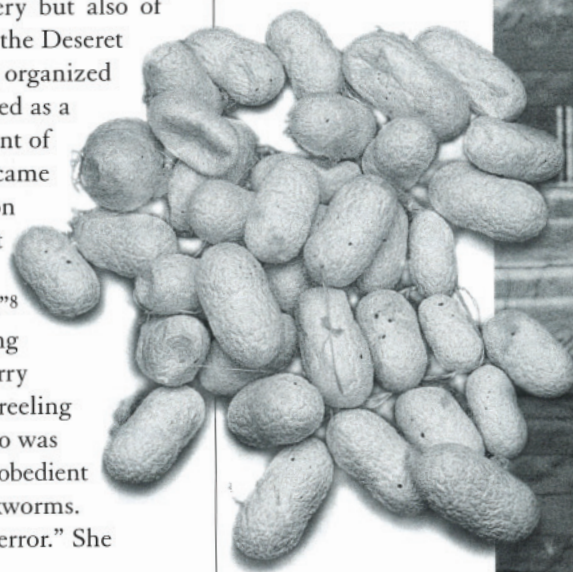
#### RELIEF SOCIETY'S ROLE

Sericulture moved from its status as a cottage industry for individuals to a large-scale cooperative effort. In the early 1870s, Brigham Young charged Zina D. H. Young, one of his wives, with the responsibility of not only supervising his cocoonery but also of promoting sericulture. When the Deseret Silk Association was officially organized 15 June 1875, Zina (who served as a counselor and then as president of the general Relief Society) became the first president. Her mission required traveling throughout the Territory, from Logan to St. George, "preaching up silk"<sup>8</sup> by encouraging and instructing growers on cultivating mulberry trees, raising the worms, and reeling silk. That she heroically did so was illustrative of her faithful and obedient nature, for Zina abhorred silkworms. They were, in her words, "a terror." She

**When the worms reached three inches in length, they ceased eating and spun their cocoons. Over a period of forty-eight hours, each worm extruded 1000–1300 yards of silken fiber until it was entirely enclosed in its cocoon.**



*Border: Ann Musser hand-stitched this quilt made of Utah silk. Amos M. Musser, Ann's husband, introduced sericulture to Utah. The Mussers had 2,000 mulberry trees to feed the voracious worms under cultivation. Below: silk cocoons.*





## Notes

1 Brigham Young, 5 January 1860, Journal of Discourses (Liverpool: George Q. Cannon), 9:108; quoted in 4 Zinas: A Story of Mothers and Daughters on the Mormon Frontier (Salt Lake City: Signature Books, 2001), 236–37.

2 Joseph Smith reportedly stated “that the time would come when the people would come to Zion to buy the finest of fabrics”; quoted in Chris Rigby Arrington, “The Finest of Fabrics: Mormon Women and the Silk Industry in Early Utah,” Utah Historical Quarterly (Fall 1978), 378.

3 Quoted in Margaret Schow Potter, “The History of Sericulture in Utah,” master’s thesis (Oregon State College, 1949), 14.

4 John Taylor, Journal of Discourses, vol. 3, 17 Jan. 1858, quoted in Potter, 5.

5 George D. Pyper, “The Story of a Silkworm,” Improvement Era (Nov. 1935), 667.

6 Celesta Lowe, “Silk and Savvy in Early Utah: The Mormons’ Incredible Silk Experiment,” Old West (Spring 1984), 58.

7 Ibid., 60.

8 “Centennial of President Zina D. Huntington Young,” Relief Society Magazine (Mar. 1921), 134.

9 Janet Peterson and LaRene Gaunt, “Zina D. H. Young,” in Elect Ladies: Presidents of the Relief Society (Salt Lake City: Deseret Book, 1990), 54.

10 “To the Sisters,” Woman’s Exponent (Mar. 15, 1875), 157.

11 Arrington, 393.

Inset above: raw silk.



had nightmares about the millions of worms she fed herself and, interestingly, had a worm-shaped birthmark on the palm of her hand.<sup>9</sup>

The Relief Society officially advocated silk production, and its leaders addressed this topic in many of its meetings as well as those of the Retrenchment Association. A message from Zina Young published in the *Woman’s Exponent* stated: “Every branch of the Relief Society throughout the length and breadth of this territory . . . is called upon to lay hold of this subject of home industry with a will and to take active part in the great work of bringing about the perfect organization of a self-sustaining people. . . .

“President [Brigham] Young does the Relief Society the credit to say that they can take hold of these home industries and accomplish the desired purpose. Let it never be said to them ‘Ye would not!’”<sup>10</sup>

Nearly every local Relief Society sponsored silk projects. These were directed by the ward Relief Society presidents, who also served as agents to solicit donations and as liaisons between local growers and the Deseret Silk Association. The strong organizational structure of the Relief Society, combined with the spirit of sisterhood among the women, resulted in an effective cooperative system. Each ward Relief Society was asked to send one sister to Salt Lake City to be trained in the art of silk production. These sisters then returned to their own communities to educate others.

By 1880, silk production also became a government project when the territorial legislature formed the Utah Silk Association with a male, William Jennings, as president, but Eliza R. Snow, general Relief Society president, as vice president. Many ward Relief Societies bought stock, sold at \$10 a share. The legislature funded the purchase of

reeling machinery for a factory at the mouth of City Creek canyon. Six years later, the legislature passed an act providing a 25-cent per pound bonus for cocoons, which provided new incentive for growers.

Utah silk was exhibited at the Chicago World’s Fair in 1892. Dresses, shawls, and scarves were displayed, along with a United States flag and a banner featuring the sego lily. Elise T. Forsgren of Brigham City spent four months demonstrating the art of silk-making at the fair. Further national attention was drawn to Utah’s silk enterprise when Emmeline B. Wells, editor of the *Woman’s Exponent*, read a paper on it at the National Council of Women in 1895.<sup>11</sup>

## DECLINE OF THE SILK INDUSTRY

At the time of Brigham Young’s death in 1877, the silk industry was progressing; five million worms produced silk that year. However, Brigham’s dream of silk providing substantial income never materialized. Some Utah silk was sold in California as well as Eastern markets, but a thriving exchange did not develop. With the completion of the railroad in 1869, more commodities were available; they became more affordable as the Saints prospered. Cheaper but finer silk imported from the Orient undercut Utah silk. In addition, the spirit of pioneer economic independence had waned, and younger Church members did not want to participate in the tedious task of raising silkworms. The Utah State legislature ceased funding the Utah Silk Association in 1905, marking the official ending of this fifty-year experiment, although a few women carried on the project for some years.

Through the years, many Utah women enjoyed wearing rustling silk dresses, donning silk gloves and shawls, and adorning their clothing and homes with intricate lace. They took pride in the products of their labors—a few examples of such are now displayed in various museums and kept in private collections. More than the silk itself, however, the most significant yield of the silk home industry was the spirit of adventure, cooperation, obedience, perseverance, and accomplishment of the thousands of participating Relief Society sisters. ▼

Susan B. Anthony dress (p. 19) © by Intellectual Reserve, Inc.; courtesy Museum of Church History and Art. Susan B. Anthony photo (p. 19) © by Intellectual Reserve, Inc.; courtesy Museum of Church History and Art. Silk quilt border © by Intellectual Reserve, Inc.; courtesy Museum of Church History and Art. Raw silk and silk cocoons (p. 21–22) © by Intellectual Reserve, Inc.; courtesy Museum of Church History and Art.



# The Grain Mission

By Janet Peterson

One of the most successful “home industry” endeavors was the Relief Society wheat project. In 1876, Brigham Young assigned Emmeline B. Wells to direct a project for women to gather and store wheat as a hedge against want and famine. He said to her: “I want the sisters to save the grain, and I want to give you a mission. I want you to begin by writing the strongest editorial that you can possibly write upon the subject.”<sup>1</sup>

Emmeline, who later served as editor of the *Woman's Exponent* and as Relief Society general president, wrote: “Who is there that can feel these things as deeply as a mother can; think what it would be to hear your little one cry for bread.”<sup>2</sup> She asked Relief Society sisters to glean wheat from fences, ditch banks, and harvested fields, and to solicit funds to buy wheat.

An amazing 10,000 bushels were stored the first year. Much more wheat was gathered, purchased when market prices were low, and stored in subsequent years.

The Relief Society had complete autonomy over their wheat; Church President John Taylor sent a letter to bishops stating that the women “were the proper custodians . . . and that no Bishop has any right . . . to take possession of this grain.”<sup>3</sup>

Speaking about the wheat project at the 1914 Relief Society conference, Emmeline likened this work to that of Joseph of Egypt: “The work that has been done in the saving of grain is unusual and unique for women. Joseph in Egypt was not the only one that saved grain for a great people.”<sup>4</sup>

The Relief Society acquired or built granaries and gave wheat to the poor, sold or loaned seed to farmers, and shared their precious grain following drought and disaster.<sup>5</sup> For example, the sisters provided wheat to drought-ravaged Southern Utah in 1898–99 and shipped sixteen train carloads to San Francisco after the 1906 earthquake and fire. The Relief Society sold 200,000 bushels of much-needed wheat to the United States government during World War I for \$1.20 a bushel.<sup>6</sup>

After this sale, the Relief Society wheat project was terminated, and those funds garnered interest in banks. The Relief Society then shifted its focus from saving wheat to saving lives as it embarked on improving maternity and infant care.

On 30 September 1978, Barbara B. Smith, the general Relief Society president, gave the wheat and wheat funds, amounting to more than two million dollars, to President Spencer W. Kimball in behalf of the general Church Welfare committee. This was a momentous occasion, marking the conclusion of the Relief Society wheat project begun more than a century before. ▼

## Notes

1 “The Mission of Saving Grain,” Relief Society Magazine (Feb. 1915), 47.

2 Woman's Exponent (1 Nov. 1876), 84.

3 “Grain Saving in the Relief Society,” Relief Society Magazine (Feb. 1915), 58.

4 “The Mission of Saving Grain,” Relief Society Magazine (Feb. 1915), 49.

5 Janet Peterson and LaRene Gaunt, Elect Ladies: Presidents of the Relief Society (Salt Lake City: Deseret Book, 1990), 86–87.

6 Jill Mulvay Derr, Janath Russell Cannon, Maureen Ursenbach Beecher, Women of Covenant: The Story of Relief Society (Salt Lake City: Deseret Book, 1992), 212.





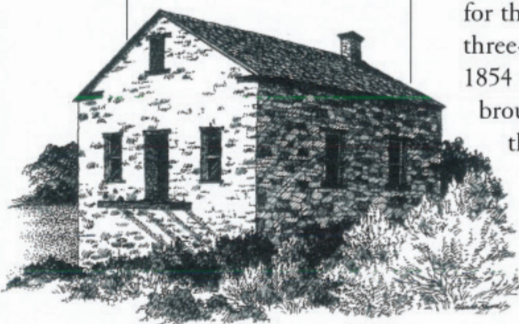
## SUP Highlights

•During the term William J. Critchlow III served as National President of the Sons of Utah Pioneers (1981–82), he appointed a committee to write a Fiftieth Year

Jubilee History of the Sons of Utah Pioneers. Dr. Orson Wright was chairman with members including Glen Greenwood, Milton V. Backman, Ronald Barney, W. Lowell Castleton, K. Grant Hale, Adolph Johnson, Jeff Johnson, E. Kay Kirkham, Lorry E. Rytting, Marvin E. Smith, Richard Horsley, Claire Morris, Eilene Dunyon, and Louise Green (Eilene Dunyon and Louise Green later served as National presidents of DUP). Commemorating the 1933 founding of the Sons of Utah Pioneers, the project was completed five years later in 1986. The 430-page history contains past National officers, board members and presidents. Monuments and special events are recorded along with chapter histories, memberships, past Encampments and the history of the *Pioneer Magazine*. On 9 July 2002, the compiled research was presented to SUP National President, Phil Richards, and the National Librarian, Florence Youngberg, by Dr. Orson Wright (pictured above). There the history will be archived and preserved for future reference. SUP pays tribute to all those who spent hours of research and service to completing this project.

*If you would like your chapter's activities included in this summary, please send pertinent information to Pioneer Magazine, 3301 East 2920 South, Salt Lake City, UT 84109. You can also e-mail us at [sonsofutahpioneers@networld.com](mailto:sonsofutahpioneers@networld.com).*

Deuel Creek Grist Mill



•On 10 May 2002, the **Centerville Utah Chapter** dedicated a new monument for the historic Deuel Creek Grist Mill. The three-story mill was built by Anson Call in 1854 from Centerville canyon rock. Pioneers brought grain to be ground into flour and the miller kept a portion for his pay. Water flowing down Deuel Creek powered the grinding wheels and ran down into two holding ponds, the larger of which served as a baptismal font for many pioneers. The mill lay

idle for fifteen years until 1890 when it was renovated and operational again. At one time there was a bakery in the basement and an ice-cream parlor—a romantic place for young couples. In 1905 the mill ceased operation and was destroyed by strong east winds in 1944.

•In September the **Mills Chapter** installed a plaque at Mountain Dell, marking the spot south of Big Mountain where the family of Francis Armstrong built a summer home. The inscription of the plaque is titled "Memories at Mountain Dell" and includes stories of pioneers catching "their first glimpse of the Salt Lake Valley" from the summit of Big Mountain, and the families that homesteaded the area.

•In September the **Salt Lake Chapter** and the **Twin Peaks Chapter** held a joint meeting where they enjoyed a special presentation on Nauvoo by author Heidi Swinton. Interesting to note, both chapters asked the same speaker to address them on the same subject just one day apart. Needless to say, the chapters solved the problem by joining forces. Sister Swinton's latest book, *Sacred Stone, The Temple of Nauvoo*, is her third in a trilogy for PBS. In 2000, the National Independent Publishers awarded her first place for her biography on Joseph Smith. The members enjoyed an enriching evening.

•Glen E. Youngberg of the **Twin Peaks Chapter** passed away 11 March 2002. During the 1980s, Glen was custodian for the SUP building and also took care of the yard maintenance. He spent countless hours tackling vandalism, cleaning up trash in the parking lot, and taking care of electrical maintenance. His wife, Florence, has worked for the SUP office and library since 1981 when the building was first opened. SUP pays tribute to the many years of service provided from the Youngbergs.





## SUP NEW MEMBERS

Michael J. Baxter, Mills  
 Dale Bettridge, LSL  
 Michael A. Cavey, HAR  
 Oral Ray Covington, CM  
 Gary Draper, JRT  
 Darold Francis, GAS  
 Brent M. Gilles, BE  
 Richard Harbom, HAR  
 Charles P. Jones, AL  
 Merlin R. Leishman, AL  
 Stuart M. Manookin, CR  
 Scott H. Parrott, GAS  
 Tom Sykes, GAS  
 Craig M. Thompson, Provo  
 Paul D. Thurgood, BV  
 John Wyatt, AL

*Chapter Eternal*

*In loving memory of our  
 SUP brothers who have recently  
 joined their pioneer forebears on  
 the other side of the veil.*

*Pioneer rejoices in the lives  
 of these good men and extends its  
 sympathies and good wishes to  
 families and loved ones.*

Roald Amundsen  
*Twin Peaks Chapter*

Reed W. Anderson  
*Temple Quarry Chapter*

Dennis G. Beatty  
*Hurricane Valley Chapter*

Robert Crookston,  
*At large*

Orin A. Despain,  
*Holladay Chapter*

Charles Ellis,  
*Sugarhouse Chapter*

Kenneth L. Farrer  
*Holladay Chapter*

Rex Clarence Foy  
*Cotton Mission Chapter*

Carlyle L. Jensen  
*Box Elder Chapter*

Jay Donald Knudsen  
*Olympus Hills Chapter*

Benjamin Elder Lofgren  
*Sierra Chapter*

Don Vander Linden  
*Upper Snake River  
 Valley Chapter*

Francis M. Partridge  
*Holladay Chapter*

Julian W. Rasmussen  
*Mills Chapter*

Charles Smurthwaite  
*At large*

Cloyd Wangsgard  
*At large*

Lewis E. Weyland  
*Settlement Chapter*

*United We Stand*

*By Mary A. Johnson, President of DUP*

If it takes a community to raise a child, what does it take to raise up a community? Brigham Young seemed to have the formula for building communities when he dispatched groups to outlying areas to till the ground and tend flocks. As we study the histories of different settlements, we recognize that there were skilled people sent to these settlements who filled the needs of the group. There always seemed to be musicians, nurses, carpenters, blacksmiths, millers, farmers, herdsmen, teachers, and people with other skills. In these communities, some far from other settled areas, people had to be self-sufficient and able to handle every situation they faced. Along with being self-sufficient, they had to be unselfish and willing to support each other and share each other's burdens.

For instance, after the collapse of the reservoir in Hatchtown, Utah, the people moved to a new area and rebuilt a town they named Hatch. Each person who moved there had to do his or her part to make the new town acceptable to all. People with all kinds of abilities were needed. According to historians, one of the first persons in the new town was a midwife named Sarah Ann Asay. What a service she could render. Neils Ivor Clove, who had played for the first dance held in Hatchtown, was the first musician in Hatch. The first teacher was a Brother Williams, who taught school in a little log house. These three, along with the farmers and lumbermen, could bring unity and harmony to the new community by sharing their skills with all who settled there.

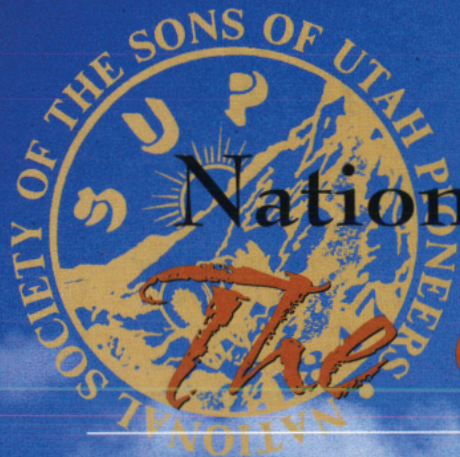
One of Brigham Young's plans for self-sufficiency was the United Order, in which everyone shared and shared alike. Responsibilities were shouldered by everyone and the profits shared by everyone. This plan worked well in some areas, but was not successful in others. Only those who were extremely unselfish, ambitious, and caring could make a success of this type of living.

Self-sufficiency is somewhat of an oxymoron, since in a community people cannot think only of self, but must be willing to share their talents and time to serve the whole. When each person shares individual talents and skills for the benefit of all, the community itself then becomes self-sufficient.

It is the same in any organization. The group is made up of individuals, each with his own area of expertise, bringing particular skills to share to make the whole a self-sufficient organization. While we live in a world today in which we don't have to be isolated from other groups, it is still important for each business or organization to be able to carry on their work independently, or at least not be wholly dependent on others.

Yes, it is the sharing of abilities and personalities to reach a specific goal that brings freedom and self-sufficiency to a community. Brigham Young's thinking was far-reaching when he sent people with specific skills and talents to build a community. Not only did they become self-sufficient, they also learned to love and serve one another, thus bringing happiness and contentment to the community as a whole.





# National Encampment 2002

## *The Crossroads of*

## *Tooele, Utah*

*These early pioneers carved out a new life at the mouth of what is now Settlement Canyon. They endured hunger, disease, and hostile Indians, none of which dissuaded them from their heroic efforts to build a progressive culture.*

*By Susan Lofgren*

**I**n September 1849 a handful of brave Latter-day Saint pioneer families headed thirty-five miles west of Salt Lake City, passing the Great Salt Lake and entering a pristine valley. There they carved out a new life at the mouth of what is now Settlement Canyon. After quickly building homes along a stream there, they returned to Salt Lake for October conference.

They reported their progress to Brigham Young and requested that more families come to settle the area. By 1853, their town site of Tooele was surveyed as an increasing number of settlers arrived in the area. These early pioneers endured hunger, disease, and hostile Indians, none of which dissuaded them from their heroic efforts to build a progressive culture.

More than 150 years later, the rich pioneer history of Tooele was shared with the Sons of Utah Pioneers at their National Encampment of 2002. "We appreciated the support from all of the SUP Chapters," reported Rex Bennion, encampment chairman. "Tooele County is full of history and we were able to let the members see how much it contributed to the early and present times."



# the West

## KEYNOTE SPEAKER

The encampment, which ran from 8–10 August, began with a banquet and a stirring address from President James E. Faust, Second Counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints. President Faust opened his remarks by commenting, “It’s wonderful to be with people my own age!” He further entertained his audience when he continued, “My roots in Tooele County are like a potato—the best part is underground.”

President Faust’s great-grandfather, Henry J. Faust, a native of Germany, accepted a position in 1860 as a station manager and part-time rider with the Pony Express, in Rush Valley (30 miles south of present day Tooele). Working what became known as the Faust station, Henry and his wife survived a run-in with Indians while living





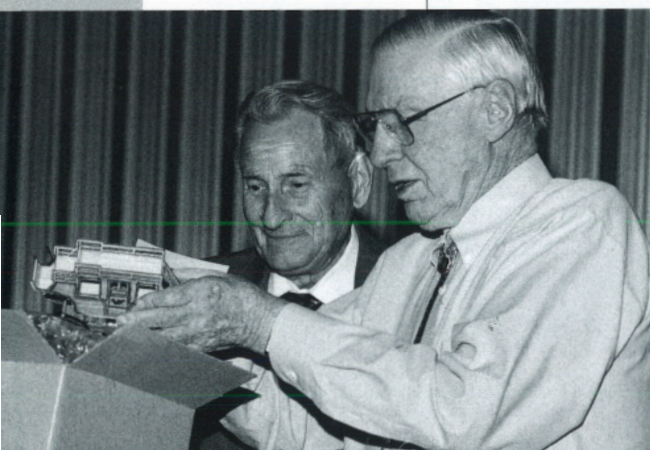


**T**he illustrious heritage of the pioneers is a story of ordinary people with high ideals, doing extraordinary things."

—President James E. Faust



*Presentation of gift to President Faust by Marvin Wallace, Settlement Chapter president.*



there. In 1870 he moved his family to Salt Lake City and later became the first bishop of Corrine, Utah.

"The illustrious heritage of the pioneers is a story of ordinary people with high ideals, doing extraordinary things," said President Faust. "I express my gratitude for my pioneer heritage."

President Faust was presented a gift of a pioneer stagecoach model handcrafted by Bill Hales of the Settlement Chapter.

Following the banquet, the evening concluded with an entertaining outdoor pageant at the historic Benson Gristmill. Including music, dancing, and live animals, the pageant told the story of Ezra Taft Benson, great-grandfather of the Church president of the same name. Ezra arrived in Tooele Valley in 1850 with a direct order from Brigham Young to build a gristmill and sawmill. By 1854, the Benson Gristmill was completed and in 1855 the mill site community became known as Richville. Serving the early Mormon settlers in Tooele County, a tannery and sawmill were also built nearby. Recognized as one of the more intact pioneer industrial buildings in Utah, the mill underwent restoration beginning in 1983.

#### TOURING TOOELE

The second day of the 2002 encampment kept members busy with tours of Tooele, Stockton, Clover, and Skull Valley. Tour guides covered the history of the Pony Express, the Lincoln Highway, and the Overland Stage.

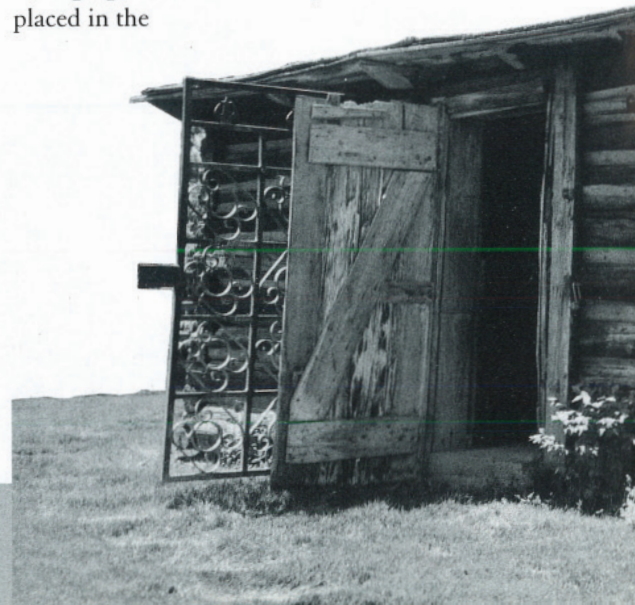
Participants stopped for lunch at the Hawaiian Colony. In this remote spot of Skull Valley, members learned the inspiring story of a small group of brave Polynesian pioneers who built a beautiful community in the middle of nowhere. Longing to be closer to the temple, these converts from

Hawaii came to Salt Lake in 1889. The Church bought property for them in Skull Valley so they could live together as a community. The area was named Iosepa, which is Hawaiian for "Joseph."

A beautiful monument now placed there reads: "For 28 years (1889–1917) Iosepa was their home. In spite of the climate, isolation, loneliness, sickness, hardship and death, their faith and courage never faltered. Their native songs and dances filled this beautiful valley, which they made 'bloom as a rose' with love and aloha."

The population of Iosepa reached its height of 228 in 1911. Iosepa received honors as one of the most beautiful new cities in the state. Eventually sickness wore down the community, including bouts with leprosy, and by 1917 the city was abandoned after the Church announced the building of a temple in Hawaii and many returned to their beloved isles. Still today, around Labor Day each year, Polynesians gather at this spot and celebrate the legacy of their people with a grand luau.

Next, encampment participants visited the former Grantsville First Branch building, which now houses the Donner-Reed Museum. After several desperate days of travel across the Great Salt Lake Desert, the Donner-Reed party discovered a spring near the base of Pilot Mountain in Box Elder County. The party rested for ten days there before continuing across the desert. The weary oxen could barely carry the wagons, forcing many of the party to abandon their wagons, supplies, and even animals in order to make it across the desert. Many of the belongings were retrieved years later and placed in the



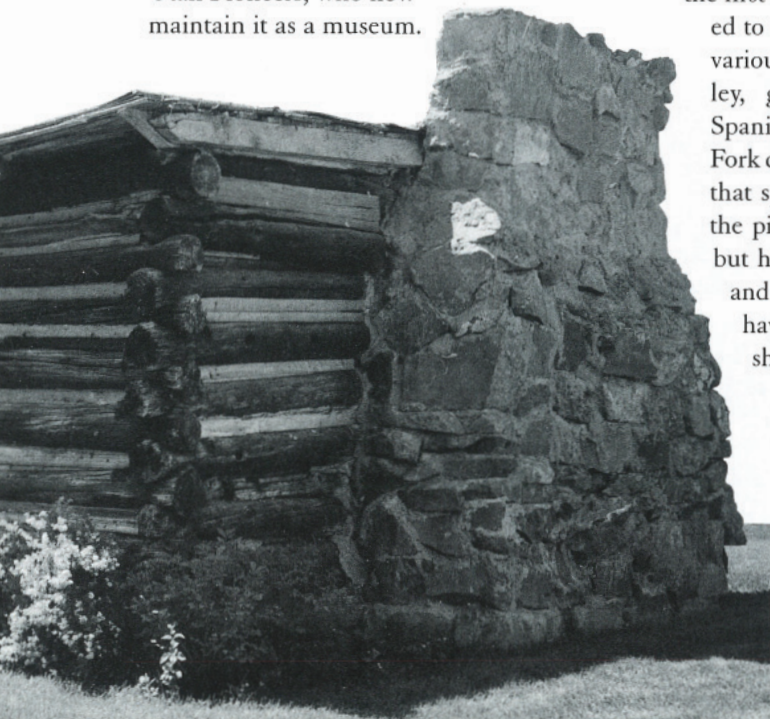




Donner-Reed Museum, along with relics from Native Americans. An old pioneer log home and the community's first jail made of metal are adjacent to the museum.

Other points of interest visited included the Hilda Erickson Monument in front of Grantsville City Hall, erected by the Settlement Canyon Chapter of SUP. This monument honors Hilda Erickson, the last survivor of the 80,000 pioneers who crossed the Plains prior to 1869. Hilda died in 1968 at the age of 108.

The visit to Tooele City Library featured viewing a monument completed in October 2000, which includes more than 800 names of original pioneers. The Pioneer City Hall in Tooele was used for a courthouse, city hall, and amusement center until 1941, after which it was turned over to the Daughters of Utah Pioneers, who now maintain it as a museum.



Yet another fascinating tour included the Utah Fire Museum located at Deseret Peak Complex. The building housed a huge display of vintage fire trucks and fire-fighting apparatus and a movie celebrating the heroes of the fire-fighting profession in the state of Utah. On the same complex was the Oquirrh Mountain Mining Museum, which tells the story of mining in Tooele County from the gold rush era of the mid-1800s to today's mining operations in the Oquirrh Mountains.

Friday evening included a buffet dinner, as well as entertainment by Don Westover and a historical address by Dr. Fred Gowans, director of Native American Studies at BYU since 1976. He opened his remarks noting the misconception that early Mormon pioneers came into the valley thinking they were the first to settle the area. He proceeded to tell fascinating facts about the various Indians that lived in the valley, giving information on the Spanish Trail up through Spanish Fork canyon and about other groups that spent time in this area prior to the pioneers. His home is in Orem but his heritage comes from Tooele and SUP members were pleased to have him come "back home" and share his wealth of knowledge.



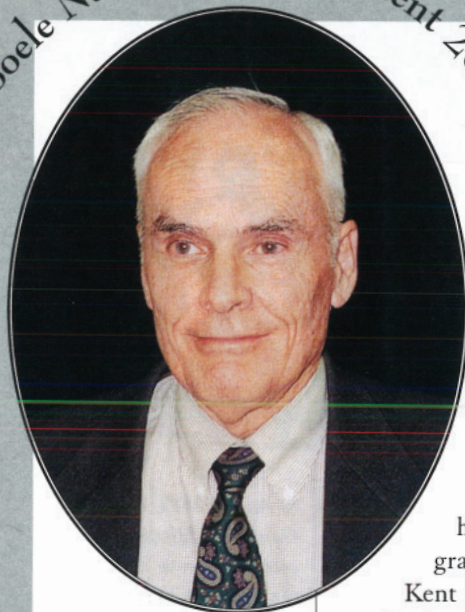
*In August 1989, President Gordon B. Hinckley dedicated the Iosepa cemetery as the final resting place for the Hawaiians who are buried there. Oval: Iosepa residents celebrating Pioneer Day, ca. 1913.*

*Center: An old pioneer log home adjacent to the Donner-Reed Museum. Below: Hilda Erickson honored on her 106th birthday, 11 November 1965, with Daughters of Utah Pioneers president Kate B. Carter and former SUP president Lt. Colonel Harold H. Henson.*



*Settlement Canyon photo (p. 26-27) courtesy Tooele Chamber of Commerce. Pioneers (p. 27), Iosepa group and Hilda Erickson photos © Utah State Historical Society, all rights reserved. Encampment photos courtesy Richard Fry.*





Kent V. Lott of the Mills Chapter was chosen as President Elect of SUP.

# SUP NATIONAL BUSINESS

Annual national business meetings were held on Saturday, including the annual SUP awards luncheon, during which the results of local and national SUP officer elections were announced. Kent V. Lott of the Mills Chapter was chosen as President Elect. Married thirty-eight years to Iris Marie Simpson, he has four children and fourteen grandchildren. SUP congratulates Kent Lott and looks forward to his contributions.

While SUP members attended their business meetings, wives and guests enjoyed hearing from acclaimed artist Liz Lemon Swindle. She recounted her experiences in Nauvoo in preparation for her series of paintings on the life of Joseph Smith. She also spoke of her visit to the Holy Land, where she photographed the sites where the Savior had been. These photographs helped her in painting her works on the Savior. As she spoke, she showed slides of the photographs she had taken and then the paintings derived from the photographs. Her artwork is shown in galleries throughout the country and reveals exquisite attention to detail. Swindle is the recipient of numerous awards, including the "Visitors' Choice Award," received twice in the international LDS Church art

competition. She and her husband, Jon, live in Utah and have five children.

The women also enjoyed the singing of Ona Stephens who sang several solos including the favorite of Joseph Smith's, "A Poor Wayfaring Man of Grief." The women's program was organized by Colleen Bennion, wife of Encampment Chairman Rex Bennion.

The successful 2002 encampment was sponsored by the Settlement Canyon Chapter. Chairman Rex Bennion concluded, "We were pleased that we could present programs, entertainment and tours that were varied and of interest to members. I appreciate the work my wife, Colleen, did in providing an excellent program for the women. We know all this would not have been as successful without the help of our Tooele City and County officials [and] the Tooele stake for the use of their buildings and facilities."

"What a wonderful time we had, right from the very opening with the beautiful talk by President James E. Faust, continuing on with that wonderful pageant at the Gristmill, [through] all the meetings and the great tour showing the history of the area," said Phil Richards, national SUP president. "Everything in the whole encampment was just a wonderful experience. We congratulate President Marvin Wallace and all of the members of the Settlement Canyon Chapter who did such a wonderful job of putting on the encampment for us.

"Each one of us should start now to plan to attend our 2003 encampment at Utah Valley State College in Orem, Utah, on 7-9 August. These encampments are a choice experience for every member of the Sons of Utah Pioneers. We are looking forward to next year and the wonderful job the Squaw Peak Chapter will do."



Saturday chapter presidents' meeting



# Ellen Pucell Unthank

## pioneer spotlight

**P**resident Faust enriched his Thursday evening address with several inspiring pioneer stories, including the story of Ellen ("Nellie") Pucell Unthank. Nellie was nine when she and her family sailed from Liverpool to America along with 852 other Saints aboard the ship *Horizon*. Traveling by train to Iowa City, the Pucells were assigned to the Martin Handcart Company. Unfortunate events caused this company of 576 Saints and 145 handcarts to begin their journey late in the summer of 1856. Their journey was again thwarted when they encountered heavy snow on the plains of Wyoming in October. Food and supplies ran short. Some sat to rest and never rose again. Nellie's parents died within five days of each other and were buried in shallow graves.

Word reached the Saints in Salt Lake of the condition of these pioneers stranded on the Plains. At October conference, volunteers were called to rescue them. When the pioneers were found near the Platte River ridge, many had frozen hands, feet, and ears. The orphaned Nellie, now ten, and her sister, Maggie, fourteen, were included in the rescue and carried to Salt Lake by wagon.

"[Nellie's] skin and pieces of her flesh came off when the shoes and socks were removed from her feet," President Faust said. "Her toes came off, too. Nellie was strapped to a board and both lower legs were cut off with a butcher knife and saw, with no anesthetic for the pain."

For the rest of her life, Nellie never knew freedom from pain. A pillar of noble strength, she went about her life walking on her knees. She married and raised a family in a home that was always neat and cozy with the fragrance of cleanliness. She took in washing, knitted stockings, and crocheted to bring in needed extra income. In 1944 William Palmer, a man who had known Nellie, recalled that throughout her pain and suffering "there was no trace of bitterness, [only] patience and serenity." She stood tall on her knees and gave her family and friends all that she had. ▼

*Wendell Ashton along with the Sons of Utah Pioneers commissioned this sculpture by Jerry Anderson. It resides on the campus of Southern Utah State University in Cedar City where Nellie lived with her husband and children.*







Nicholas S. Stewart,  
first place winner in the  
Grandson Club Writing  
Competition.

Outstanding Member  
Award: Marvin Wallace,  
Settlement Canyon Chapter



Encampment  
Chairman Award: Rex  
Bennion, Settlement  
Canyon Chapter



## Congratulations!

### NEW OFFICERS

National President Elect:  
Kent V. Lott

National Finance Advisory  
Council Member:  
Howard M. Gray Jr.

Area Vice Presidents:

- Keith W. Wilcox (Utah Weber)
- Frank R. Tidwell (Utah Davis/North Salt Lake)
- Cloyd W. Theobald (Salt Lake South West)
- Jerry C. Higginson (Salt Lake East)
- Chris Lyman (California South)
- Harold K. Monson (Utah Dixie)
- Kent E. Myers (Utah South West)
- Harvey B. Zilm (Utah South East)
- Francis W. Day (Arizona North)
- Wallace L. Burgess (Arizona Central)
- Charles Starr (California North)

### GRANDSON CLUB WRITING AWARDS

As is the tradition, the Grandson Club of the Sons of Utah Pioneers held its annual writing contest this year. The club encourages writers from the area where the encampment is held to submit entries. This year's winners are:

#### FIRST PLACE

- Nicholas S. Stewart, Smithfield, Utah  
"Llewellyn Harris: Thy Faith Shall Make Thee Whole"

#### SECOND PLACE

- Crystal Gledhill, Mesa, Washington  
"A Life Well Lived: Thomas Ray Gledhill"

#### THIRD PLACE

- Pam Sommerville, Grand Junction, Colorado  
"William Morley Black (1826-1915)"

Outstanding National Officer Award:  
Phil Richards, SUP National President

The following chapters and  
individuals received recognition at  
the SUP Encampment 2002.

### OUTSTANDING CHAPTERS

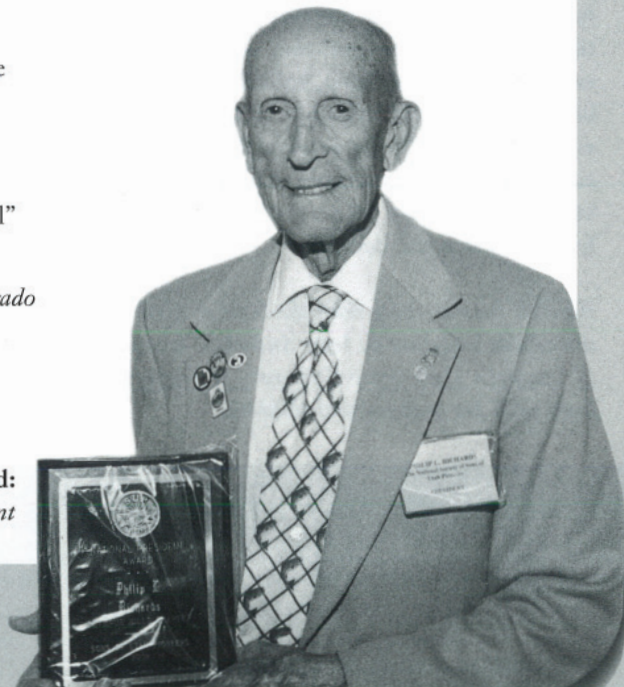
- Small (10-25 members)  
Little Salt Lake
- Medium (26-50 members) tie:  
Eagle Rock  
Jordan River Temple
- Large (over 50 members)  
Cotton Mission

### MOST NAMES MEMORIALIZED

- Mesa Arizona Chapter (12)
- Twin Peaks Chapter (7)
- Jordan River Temple Chapter (5)
- Mills Chapter (4)
- Ogden Pioneer Chapter (2)
- Brigham Young Chapter (2)
- Mountain Valley Chapter (1)
- Cotton Mission Chapter (1)

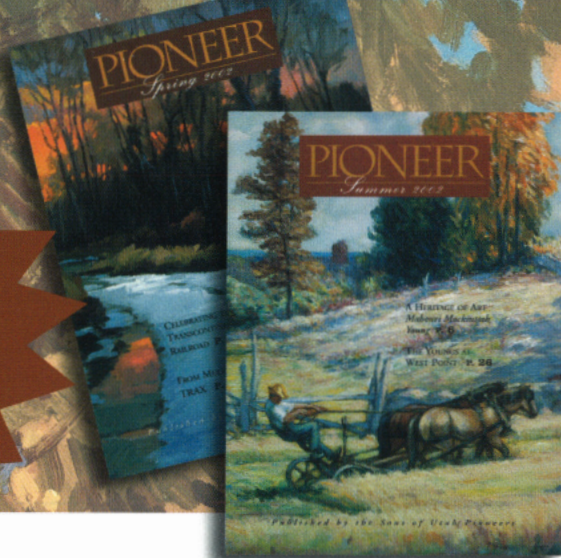
### MOST NEW MEMBERS

- SMALL: Little Salt Lake  
(22 new members)
- MEDIUM: Squaw Peak  
(6 new members)
- LARGE: Centerville  
(12 new members)





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